

CENTRAL INTELLIGENCE AGENCY

INFORMATION REPORT

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Administration

1. Though Sinkiang Province declared its allegiance to the Chinese Communist government on 26 September 1949, the movement of Chinese troops into the Province was not completed until in January of the succeeding year. Once the Chinese Communist army had arrived, the provincial administration was taken over, and army officers were appointed to all civil departments. The former officials were placed in camps for ideological training, during which their past records were investigated in detail. Those who were found satisfactory, by reason of their records and their performance under indoctrination, were returned to their posts. Others were retained for further training.
2. New officials were also recruited and trained. Great care was taken in the selection of personnel for official posts, and preference was given to those who had pro-Communist leanings or had worked for Communism in the past.
3. At the same time, the Police Department was given great powers, and representatives of its Intelligence and Security Section were assigned to every military and civil formation and department. When army officers were removed from civil posts, about 1 August 1950, a system was evolved to coordinate the working of the police with all other departments, including the postal and telegraph offices.
4. Important developments during the first three years of Chinese Communist rule in Sinkiang included the abolition of the local Islamic courts which operated on the basis of the law of the Koran (1950), the reorganization of civil courts and the appointment of women as judges and magistrates, and the later establishment of people's courts in every mohalla. There is no codified law, and judges are guided by Communist ideology. In all

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25 YEAR
RE-REVIEW

STATE	EX	ARMY	X	NAVY	X	AIR	X	FBI		AEC					
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important cases, sentences were approved and confirmed, or pronounced by the people themselves.

Indoctrination of the Sinkiangese

5. The people of Sinkiang did nothing to assist the Communist takeover of the Province. They were without enthusiasm for the Nationalist regime, but were apprehensive of a change. The Chinese Communists worked intensively, through propaganda, teaching, proper behavior, and example, to dispel the popular mistrust. Groups of volunteers, mostly university students, usually numbering about one hundred, went to Sinkiang to work, in hospitals, banks, and various government departments. These groups included women, and most of them stayed about six months, before returning to Central China.
6. The Chinese Communist army participated in the propaganda designed to win over the people. Shortly after their arrival the troops started collecting dung in the streets, explaining that they did this at once to provide fertilizer for the fields and to improve the sanitary condition in the settled area. In addition, the army took over fallow land and cultivated it, growing their own food. They built their own barracks as needed. The spectacle of an army engaged in productive work rather than in drills and tactical exercises did much to dispel the fear of the people of Sinkiang.
7. Intensive propaganda against the Nationalist regime was carried on, together with indoctrination in Communist ideology and explanation of the plans and goals of the new administration. Schools were opened in important centers where people were indoctrinated before being assigned to positions in the government. Within each department, an hour of ideological training before beginning the work of each day was compulsory; later, another hour in the evening was also required. In the schools, where education was free and compulsory for persons under 14 years of age, much attention was given to training in Communist doctrines, and the children were expected to repeat their ideological lessons at home for the benefit of their parents. The mullahs were required to praise the new government to their congregations.
8. In 1951 and 1952 every man and woman was required to sign a certificate of loyalty to the Chinese Communist Party, and of personal loyalty to President MAO Tse-tung.
9. In late 1952 there was no evidence that the people of Sinkiang were not happy under the new regime, or that the effects of their indoctrination were merely superficial. The younger people, under 30 years of age, appeared thoroughly reconciled to the new government. About ten percent of the people holding positions in the government were over 30 years of age, retaining a sympathy for the old order and its religious flavor, but they would do nothing to aid a counter movement unless they were sure they could do so in complete safety.

Purges

10. In 1950 and 1951 the following categories of people, known collectively as *zuimkars* (cruel and reactionary persons), were arrested and tried by people's courts, which sentenced them to be shot, or to life imprisonment:
 - a. Those who, in the opinion of the army and security police, were guilty of acts prejudicial to the success of the revolution in Sinkiang.
 - b. Those who had personally participated in reactionary movements.
 - c. Those who had committed or instigated murders.

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- d. Those who offered physical opposition to the revolution in Ili, now linked with the movement which liberated the people of China from the Nationalist regime.
- e. Those who had preached Pan-Islamism, or Pan-Turkism. Both of these movements had touched the people but little, being confined to the leaders. With the latter eliminated or in exile, these movements are quite dead.
- f. Those believed to have connections with foreigners [redacted] were charged as spies and saboteurs.

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11. In 1951 some 175 Sinkiangese and Chinese were sentenced to death, including Pisar Akun of Yarkand, and Mohd Niaz of Kucha (N 41-43, E 82-54). Forty former Uighur leaders were also tried in absentia, and death sentences were passed against them. These included Amin Hazrat, former deputy governor¹; Aisabek, former secretary general; Yasin Akhund, former shin-jang²; Uabidullah Akund, former joo-jang, Kashgar³; and Alaf Shah, former shin-jang, P'uli (N 37-47, E 75-14). In 1952 there were 63 executed, including Nabi, the police joo-jang of P'uli; Ahmad Baig of Tash Malik (N 39-07, E 75-37); and Maqsum Akhund. After 8 March 1952 no one was shot.⁴ More than a thousand were serving life terms in various prisons in Sinkiang, with thousands more serving shorter sentences. In the prisons an ideological education is given. Out of the total number of people purged, 70 percent were Chinese, 25 percent Uighurs, and 5 percent Tadjiks, Kirghiz, Kazakhs and Kalmuks.
12. After October 1951 the three-anti's and five-anti's movements, known in Turkish as Bish Akrari Majlis and Uch Akrari Majlis, were launched in Sinkiang, resulting in more arrests and imprisonments.

Mili Mukhtariat (Provincial Autonomy)

13. Prior to 1949 there were two groups in Sinkiang, the first of which wanted complete independence for the province, while the second desired separation from China and federation with the USSR as a republic. This latter group, which is under Soviet control, was in power in Sinkiang in 1952, but had abandoned the idea of federation with the Soviet Union, since such a move would jeopardize Sino-Soviet relations. Instead, the group favored making Sinkiang a republic within the Chinese framework. As a start, the province had been granted a measure of autonomy on the condition that it receive guidance and instructions from the Chinese Communist army.
14. Minorities within the province, such as Tadjiks, Kirghiz, Kalmuks and Kazakhs, are permitted to establish self-governing bodies within their own areas. In October 1952 the city of Kashgar was made a self-governing body, with the result that the administration of the area is in the hands of Tadjiks and Kirghiz, while Uighurs, the majority group, are not represented in the security police or in any government department. This situation tends to engender mistrust and division between the various races, rather than the understanding and fraternity it is supposed to create.

Religion

15. Although 80 percent of the population of Sinkiang is Moslem and Communist China's basic program permits religious freedom, the practice of religion has declined. No religious teaching is given, and religion is regarded as something outworn, ignored by the student class and despised by officials.

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Ideological teaching has replaced religious sermons in the mosques.

Status of Women

16. Women, who had had no status in society, were given equal rights with men by the Chinese Communist regime. They were also recruited for services of all sorts, even serving as police officials. Ill-treatment of women was declared an offense against society. Concubinage was declared illegal, the custom of temporary marriages was given up, and men were permitted to have only one wife. For both sexes divorce was possible, but only after establishment of sufficient cause before a court of law. The permission of a mohalla or village court is necessary before a couple can be married.

Education

17. A campaign to eliminate illiteracy was started in 1950, and was to be completed within five years. Any literate person was obliged to teach his illiterate relatives and friends. Since failure to do this was likely to be reported, compliance with the rule was general.
18. The number of schools in Sinkiang was increased. In 1951 some thousand teachers were trained at Darul Madrased in Kashgar and sent to teach in schools in hilly areas previously neglected. In settlements of as few as ten families, schools were established. Special schools for orphans and children from very poor families, providing accommodations, food and clothing for their pupils, were established. Such schools are called Darul Yatama.⁵

Morality

19. Under the Chinese Communist regime in Sinkiang, drinking and card playing are discouraged. The smoking of opium is prohibited, and addicts are given medical treatment and assigned to forced labor as a remedial measure. Illicit sexual relations are regarded as an outrage of public morality and punished. Habits of industry, courtesy and politeness are being instilled in the people. Breach of promise and falsehood are punished.
20. Official corruption, formerly prevalent, has in large measure been wiped out, partly by the example of the officials from Central China who have been working in Sinkiang, and partly by the devices of criticism and self-criticism and the three-anti's campaign.

Soviet Influence

21. In 1952, in Kashgar every twentieth man on the street was a Soviet citizen, and there were Soviet police in the city to look after their co-nationals, most of whom were Turks, Uzbeks and Tadjiks from Russian Turkestan. A number of Soviet Uzbeks who have resided in Sinkiang for some time were employed in the government. Others were advisers, experts, teachers, artists, engineers, trading agents, and drivers. Many of the newcomers are carrying on trade and working in the trade agencies.
22. Soviet influence is more marked in northern Sinkiang than in the southern part of the province.

Treatment of Foreigners

23. The consulates general of Pakistan and India were closed on 17 November 1949. Shortly after the Chinese Communist army arrived, in late December 1949 and

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January 1950, restrictions were placed on the movements of people. These were removed in 1951, except for foreigners, who were still required to get a permit from the security police before moving from place to place. In 1950 there was an organized boycott of foreign traders. In 1952 the Chinese wives of Indian and Pakistani nationals were urged to seek divorces. At the same time, Chinese nationality has been offered to foreign residents.

24. The non-Soviet foreigners in Sinkiang include about 500 Pakistanis, scattered through southern Sinkiang, Afghans, some Indians, and a couple of Germans in Urumchi. Of the Pakistanis, only five percent were of the first and second generation in Sinkiang, the others being in the third, fourth or fifth generation. Some of those in Khotan (N 37-07, E 79-55), Keriya (N 36-52, E 81-42) and Guma (N 37-38, E 78-19) were reported to be giving favorable consideration to taking Chinese nationality in late 1952, as were a large number of Pakistanis in Yarkand.

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Restriction of Kashgar

27. From 4 to 13 August 1952 the people of Kashgar were ordered to close the main gate, and to apply to the police for permission to go out for shopping or on business.

Comments

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1. This is probably Mohammed Emin
2. Yasin Ahun, vice magistrate of Kashgar.
3. This is probably Abadullah, police chief of Kashgar

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4. No explanation was given for the termination of executions at this time.

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5. the name given for these schools was "Darul Anjuman."

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